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Schopenhauer's Way of Salvation.

REV. H. C. ENGELBRECHT, Oak Park, Ill.

Speaking from the standpoint of philosophy itself, one must say that modern philosophers are for the most part conceiving their task entirely too narrow. Far from embracing the vast field of human thought and desires, hopes and perplexities, they are limiting themselves to a few isolated problems. Thus the movement recently launched known as Critical Realism¹⁾ has chosen as its sole province epistemology: the problem of knowledge. Prof. J. B. Pratt, who is one of this school, writes:—

“Critical Realism does not pretend to metaphysics. It is perfectly possible to the critical realist to be a panpsychist, a metaphysical dualist, a Platonist, or an ontological idealist of some other type. Only so much of the metaphysical problem need critical realists be agreed upon as is required by the epistemological doctrine which they hold in common.”²⁾

Philosophers of other schools and times have seen larger problems. They have dealt with the origin of things, the relation of the finite and the Infinite, the cause and cure of human sorrows and ills, the whence and why and whither of life. The greatness of Christianity lies also in this, that it alone possesses the key to these fundamental human problems. Philosophers of many climes and times have undertaken to find an answer. Among these was also Arthur Schopenhauer. What problems the world presented to Schopenhauer and how he endeavored to solve them shall be the subject of this paper.

1) Critical Realism is a very recent movement represented by Profs. D. Drake of Vassar College, A. O. Lovejoy of Johns Hopkins U., J. B. Pratt of Williams College, A. K. Rogers of Yale U., Geo. Santayana of Harvard U., R. W. Sellars of Michigan U., and C. A. Strong of Columbia U. They have joined in publishing a volume which they call *Essays in Critical Realism*. 1920.

2) *Essays in Critical Realism*, p. 109.

Schopenhauer and Pessimism are terms that are married to each other in the minds of reading people. And rightly so. For Schopenhauer³⁾ this is a world all wrong and evil. This evil is not merely accidental, but essential. The heart of the world is evil. A few quotations⁴⁾ will bear this out:—

“To the palpably sophistical proofs of Leibnitz that this is the best of all possible worlds, we may seriously and honestly oppose the proof that this is the worst of all possible worlds.”⁵⁾

“Whence did Dante take the materials for his hell but from this our actual world? And yet he made a very proper hell of it. And when, on the other hand, he came to the task of describing heaven and its delights, he had an insurmountable difficulty before him, for our world affords no material at all for this.”⁶⁾

“The chief source of the serious evils which affect man is man himself: *homo homini lupus*. Whoever keeps this last fact clearly in view beholds the world as a hell, which surpasses that of Dante in this respect that one man must be the devil of another.”⁷⁾

“If life were in itself a blessing to be prized, and decidedly to be preferred to non-existence, the exit from it would not need to be guarded by such fearful sentinels as death and its terrors. But who would continue in life as it is if death were less terrible? And again, who could even endure the thought of death if life were a pleasure? But thus the former has still always this good, that it is the end of life, and we console ourselves with regard to the suffering of life with death, and with regard to death with the suffering of life.”⁸⁾

3) Arthur Schopenhauer, 1788—1860. It is not necessary to enter into the family history of Schopenhauer. It would lead us too far afield. Suffice it to say that the paternal grandmother was declared insane, his uncles were idiots or neurotics, his father was often deranged, and probably died in insane suicide. The philosopher was afflicted with the family trouble especially in his youth. The bearing of this condition on his philosophy is a problem often dealt with. Lombroso, the famous Italian psychologist, has catalogued Schopenhauer as a pathological genius. To infer from this that Schopenhauer's Pessimism was a mere matter of temperament, a *Stimmungspessimismus*, is utterly wrong.

4) The great work of Schopenhauer is *Die Welt als Wille und Vorstellung*, translated into English by R. B. Haldane and J. Kemp: *The World as Will and Idea*. 3 volumes. All references in this paper are to this translation. Jean Paul has characterized this work as follows: “A book of philosophical genius, bold, many-sided, full of skill and depth,—but of a depth often hopeless and bottomless, akin to that melancholy lake in Norway in whose deep waters, beneath the steep rock-walls, one never sees the sun, but only the stars reflected; and no bird and no wave ever flies over its surface.”

5) Schopenhauer, *The World as Will and Idea*. III, p. 395.

6) *Op. cit.* I, p. 416.

7) *Op. cit.* III, p. 388 f.

8) *Op. cit.* III, p. 389.

He tells of

"the Thracians, mentioned by Herodotus, who welcomed a new-born child with lamentations, and recounting all the evils which now lie before it; and, on the other hand, burying the dead with mirth and jesting, because they are no longer exposed to so many and great sufferings." 9)

He recounts the story of the Mexicans, welcoming the new-born babe with the words: "My child, thou art born to endure; therefore endure, suffer, and keep silence." He reminds us that Swift early kept his birthday as a day of mourning, reading the laments of Job.¹⁰⁾ His favorite authors are these "black friars," these "black-birds," in whom he finds a true insight into life.

But why this Pessimism? Why is "*le jeu ne vaut la chandelle*"? ¹¹⁾ The reason for this is the control of the world of nature and of man by a relentless, unintelligent, capricious Will.¹²⁾ The world and human life are not fundamentally rational nor controlled by Intelligence as Hegel saw them, but they are at bottom an inexplicable caprice. We want, we long, we desire, we strive, we yearn, we love, we hate, we act, we feel, we move. Behind all of this there is no Reason, no Intelligence, but merely a capricious Will. This Will has no object but to live. We cannot find rest in these things; they do not bring us satisfaction, yet we cannot cease from them, because this is the inmost nature of us all. The world and human life are held as in a vise by this Will, uncontrolled by Reason. That is the cause of its evil.

Is there nowhere a way of escape? Does no path lead out of this jungle and gloom? Is there no surcease of sorrow for this life or for the next (if, indeed, there be such a thing)? Yes, there is a way of salvation. So gloomy a Pessimist might well be considered as a preacher of suicide. Not so. Suicide is the affirmation, not the suppression, of the will to live. "The suicide goes to work the wrong way. Instead of denying the will, he gives up living just because he cannot give up willing." ¹³⁾

The road to deliverance is first through Art. He includes all arts: music, literature, painting, sculpture, architecture, etc. Now

9) *Op. cit.* III, p. 398.

10) *Op. cit.* III, p. 399.

11) "The game not worth the candle." *Op. cit.* III, p. 116.

12) There is evident confusion of ideas in Schopenhauer as to the exact meaning and content of the word "Will." That it is an Absolute, a *Ding an sich*, objective and almost personified, seems clear. But the lines are not drawn between *Wille* and *Trieb*. Will always knows its goal and seeks to reach it. Impulse or instinct (*Trieb*) does not necessarily.

13) A. K. Rogers, *Student's History of Philosophy*, p. 477.

this does not mean that Schopenhauer has suddenly turned to be an Epicurean, who would have us be a bit higher than Dante's accomplished glutton Ciaccio in the mud of Inferno. He does not study and advise the cultivation of the fine arts for the pleasure and joy they will give, but rather for the forgetfulness of life which they foster. The ultimate types, the Platonic Ideas of things, are all best expressed in the arts. These we should contemplate, and in this contemplation break free from the service of the will, lose ourselves in the object, and thus become the pure, will-less, painless, timeless subjects of knowledge. Music in its universality and many-sidedness shows this best. In the words of Prof. Josiah Royce:—

"Music shows us just what the will is, — eternally moving, striving, changing, flying, struggling, wandering, returning to itself, and then beginning afresh, — all with no deeper purpose than just life in all its endlessness, motion, onward-flying, conflict, fulness of power, even though that shall mean fulness of sorrow and anguish. Music never rests, never is content; repeats its conflicts and wanderings over and over; leads them up, indeed, to mighty climaxes, but is great and strong never by virtue of abstract ideas, but only by the might of the will which it embodies. Listen to these cries and strivings, to this infinite wealth of flowing passion, to this infinite restlessness, and then reflect, — that art thou; just that unrepenting vigor, longing, majesty, and — caprice." 14)

What is true of music, is true of all the arts. In them we have a perfect picture of life, and in their contemplation we drink for a time of the pure waters of Lethe.¹⁵⁾

"So near us lies a sphere in which we escape from all our misery; but who has the strength to continue long in it?" 16) That is the great fault to be found with Art as the catholicon of all ills incident to humanity. Man thus cured will not stay cured. The evil is driven under cover for a time, only to break forth again with increased violence. The good "doctor" devises new remedies. If Art is no panacea, perhaps Ethics are. Ethics, for him, do not find their sanction in the commands of Deity, nor in the natural rights of man, nor in convention. Ethics, for Schopenhauer, rest upon, and derive from, the oneness of the world in its inmost life.

14) Jos. Royce, *The Spirit of Modern Philosophy*, p. 256.

15) See also such chapters in Vol. III of Schopenhauer's *opus magnum* as "Isolated Remarks on Natural Beauty"; "On the Inner Nature of Art"; "On the Esthetics of Architecture"; "Isolated Remarks on the Esthetics of the Plastic and Pictorial Arts"; "On the Esthetics of Poetry"; "On the Metaphysics of Music."

16) Schopenhauer, *op. cit.* I, 256.

"The inmost life of things is one, and that life art thou." Hindoo philosophy influenced him largely in these ideas. He writes:—

"In consequence of this egoism our fundamental error of all is this, that with reference to each other we are reciprocally not I. On the other hand, to be just, noble, and benevolent is nothing else than to translate my metaphysics into actions. To say that time and space are mere forms of our knowledge, not conditions of things in themselves, is the same as to say that the doctrine of metempsychosis, 'Thou shalt one day be born as him whom thou injurest, and in thy turn shalt suffer like injury,' is identical with the formula of the Brahmins, which has frequently been mentioned, *Tat twam asi*, This thou art. All true virtue proceeds from the immediate and intuitive knowledge of the metaphysical identity of all beings, which I have frequently shown." 17)

The fundamental thing, then, in Ethics is *sympathy*, and this in the original sense of the word.¹⁸⁾ Once we have embedded that metaphysics into our minds, that all life is one, that we are part of others and their life part of ours, then shall we carefully guard ourselves against all wrongs against them, because we would be harming only ourselves; then, too, would we do all in our power to alleviate suffering wherever found, to establish justice, to do unto others as we would have others do unto us. This system of Ethics, in which the sense of unity of life predominates and rules, consistently followed, will bring forgetfulness of life, the suppression of the will to live. The positive thing in life is always pain; happiness is a negative thing: the absence of pain. The unit losing itself in the whole will find this negative happiness.

Having graduated, as it were, from the schools of Art and Ethics, the disciple enters upon the highest tasks for the achievement of his salvation. Here the way is through Self-renunciation. Schopenhauer came by these ideas through a study of Buddhism, which was a fad in his day. If life was fundamentally and essentially evil, then must there be found some way in life to escape from life. If willing to live was the great evil, then the suppression of this will to live was the great deliverance. Nowhere could he find a better teacher for this way of salvation than in the philosophy of Buddhism. Here Schopenhauer has learned the doctrine of self-renunciation:—

"If we now consider the will to live as a whole and objectively, we have, in accordance with what has been said, to think of it as involved in an illusion, to escape from which, thus to deny its whole existing endeavors,

17) *Op. cit.* III, 417.

18) *Sym-pascho*, to feel together with; not in the first sense, to suffer together with.

is what all religions denote by self-renunciation, *abnegatio sui ipsius*; for the true self is the will to live." 19)

We must crush out all our desires, wishes, impulses. We must live a life of ascetic starvation. We must lead a monastic life without the love of woman, without the joys of the senses, without anything that would affirm the will to live. We must mortify the deeds of the body. And what remains? A state of Passivity, of Negativity, of Quietism. It is the Buddhist Nirvana²⁰⁾ of which he speaks so often. He writes:—

"The Buddhists . . . only indicate the matter negatively, by Nirvana, which is the negation of this world, or of Sansara. If Nirvana is defined as nothing, this only means that the Sansara [world of sensation] contains no single element which could assist the definition or construction of Nirvana." 21)

19) *Op. cit.* III, 423.

20) Just what is Nirvana? The answer is best taken from Buddhism. Buddhists are divided on the question. Opinions differ as to whether it is a conscious or unconscious state, whether it is attainable in this life or not. The Buddhist Catechism by Subhadra Bhikshu makes the distinction between the Nirvana and the Parinirvana. The first is attained in this life, the second upon the death of one who has attained Nirvana. The Catechism describes Nirvana as follows: "Nirvana is a state of mind and heart in which all desire for life or annihilation, all egoistic craving has become extinct, and with it every passion, every grasping desire, every fear, all ill will, and every sorrow. It is a state of perfect inward peace, accompanied by the imperturbable certainty of having attained deliverance, a state words cannot describe, and which the imagination of the worldling tries in vain to picture to himself. Only one who has himself experienced it knows what Nirvana is." Colonel Olcott of the Theosophical Society, who has worked for long years in Ceylon, gives the following definition in his *Catechism*: "Nirvana is a condition of total cessation of changes; of perfect rest; of the absence of desire and illusion and sorrow; of the total obliteration of everything that goes to make up the physical man." Buddha himself has given but a vague description of it by calling it "the extinction of illusion." See J. B. Pratt, *India and Its Faiths*, pp. 362 f.; 377 ff.; W. A. P. Martin, *The Lore of Cathay*, p. 185 f.; G. H. Rittner, *Impressions of Japan*, p. 185 f. — Finally, in Sir Edwin Arnold's long poem dealing with the life and teachings of Gautama (*The Light of Asia*) we have the following:—

Seeking nothing, he gains all;
Foregoing self, the Universe grows "I";
If any teach *Nirvana* is to cease,
Say unto such they lie.

If any teach *Nirvana* is to live,
Say unto such they err; not knowing this,
Nor what light shines beyond their broken lamps,
Nor lifeless, timeless bliss.

21) *Op. cit.* III, 427.

Further this description of Nirvana:—

"Then nothing can trouble a man more, nothing can move him, for he has cut all the thousand cords of will, which hold us bound to the world, and as desire, fear, envy, anger, drag us hither and thither in constant pain. He now looks back smiling and at rest on the delusions of this world, which once were able to move and agonize his spirit also, but which now stand before him as utterly indifferent to him as the chessmen when the game is ended, or as in the morning the cast-off masquerading dress, which worried and disquieted us in the night in carnival. Life and its forms now pass before him as a fleeting illusion, as a light morning dream before half-waking eyes, the real world already shining through it, so that it can no longer deceive; and like this morning dream, they finally vanish altogether without any violent transition." 22)

Finally also this:—

"We do freely acknowledge that what remains after the entire abolition of the will is for all those who are still full of will certainly nothing; but conversely, to those in whom the will has turned and has denied itself, this our world which is so real with all its suns and milky ways, is—nothing." 23)

Here, then, is the perfect way of salvation for the saint that will walk it. "The whips and scorns of time, the oppressor's wrong, the proud man's contumely, the pangs of despised love," the terrors of Nature,—all these things are before him as a shadow, dimly, indefinitely, growing ever fainter. In Art he calmly contemplates the caprice of will as in a mirror. Ethics teaches him that life is one in its inmost being, and he has therefore sympathy with all his kind. And in the fulness of time he will advance so far in "holiness" that he will enter into the mystic realms of Nirvana.

What shall we say about Schopenhauer and Christianity? To some, reading casually, his sermons on the evil of the world, his exhortations to sympathy and brotherly love, his pictures of the perfect saint living in the abnegation of self and self-will, might easily appear as a species under the general head of the genus Christianity. Schopenhauer himself lends reason to this thought. He often speaks of the Bible and Christianity, especially of the New Testament. He quotes many teachers of Christianity, especially those with a mystical tinge. Thus we find him citing Scotus Erigena, Jacob Boehme, Angelus Silesius, Meister Eckhard, Francis of Assisi, Tauler, Bunyan, Pascal, Chateaubriand, not to mention the great leaders of the Church, such as Clement of Alexandria, Tertullian, Augustine, Luther, etc. What, then, is Christian in Schopenhauer's philosophy? He agrees with Christianity in this,

22) *Op. cit.* I, 504.

23) *Op. cit.* I, 532.

that the world is evil. He is not blindfolded; nor does he wear any iris-hued glasses to color his vision. He sees all evils realistically as they are: the evils of nature, the corruption of man and his works and institutions. He cites Luther's powerful language in his Commentary on Galatians: —

"Sumus autem nos omnes corporibus et rebus subjecti diabolo et hospites sumus in mundo, ejus ipse princeps et deus est. Ideo panis, quem edimus, potus, quem bibimus, vestes, quibus utimur, imo aer et totum, quo vivimus in carne, sub ipsius imperio est." 24)

Yet Schopenhauer's evil is different from that of Christianity's. For the philosopher it is the rule of capricious will; for the Christian it is the total corruption of an erstwhile state of perfect holiness. Schopenhauer expresses this himself: —

"The inmost kernel and spirit of Christianity is identical with that of Brahmanism and Buddhism; they all teach a great guilt of the human race through its existence itself, only that Christianity does not proceed directly and frankly like these more ancient religions; thus does it not make guilt simply the result of existence itself, but makes it arise through the act of the first pair." 25)

What, then, as to his Ethics and his doctrine of Self-renunciation? Both of these have been mistaken for Christian features or at least as having a parallel in the Christian system. But this can only be done by an analogy of modern preachers, who call their teaching Christianity, although they have not the least connection with Christianity, neither on its historical nor on its doctrinal nor on its ethical side. Christian Ethics are orientated in God; Schopenhauer's Ethics, in man. Christian self-renunciation is to the glory of God; Schopenhauer's, to the glory of man and Nothingness. Schopenhauer's Nirvana is not the Christian heaven.²⁶⁾

Deep truths there are in this philosopher's Pessimism. He is not affected by the sickly sentimentalism of the eighteenth century, prattling about the goodness of the world, of human nature, and of human life. Every philosophy that is empirical and realistic, that can be squared up against the facts of life, is deeply pessimistic. And that must be the end of it so long as it rejects the Gospel of Jesus Christ. Schopenhauer has left his Pilgrim in the Slough of Despond.

24) *Op. cit.* III, 392.

25) *Op. cit.* III, 421.

26) Prof. Pratt, in *India and Its Faiths*, p. 378, tells of a Buddhist boy comparing the Christian heaven and the Buddhist Nirvana and exclaiming: "Christianity is certainly very much more comforting than Buddhism, and if I only could believe it true, I would be glad to accept it. But the question is, *Is it true?*"

Little Journeys in the Higher Anticriticism.

PROF. TH. GRAEBNER, St. Louis, Mo.

II. The Documentary Hypothesis.

With even more telling effect than in the case of the mythological method, the argumentation used for the support of the document hypothesis has been turned against the literary criticism of the Bible.

The document, or source, hypothesis sets out to prove that many of the Biblical writings are of composite authorship; that one and the same Biblical book may contain elements which originated at intervals of centuries and which were combined into the book as we now have it by some later editor; that by means of the canons of literary (higher) criticism we are able to assign one portion of the book to one author, generally anonymous, and another portion with equal certainty to another author, also anonymous; and that by priestly fraud or for purposes of propaganda the redactors, or editors, altered the texts which they found and freely inserted statements which served their purpose. Thus we have Isaiah and Deutero-Isaiah; we have the Ur-Markus; we have documents of various authorship in Acts; and in the Pentateuch fragments of a Jehovist writer, of the Elohist, sections originally part of a Priest-Codex, writings of the Deuteronomian, and many interpolations by editors and redactors, who assigned the entire Pentateuch to a (mythical?) Moses. The complexity of the system can be understood when it is observed that in each "source" or "document" various accretions are distinguished, the layers in each series being designated J1, J2, J3, etc., or P1, P2, P3, etc. Of course, no two solutions of the documentary problem are alike, and in the nature of the case they are largely, if not entirely, pure guesswork. Yet in some form the documentary or source hypothesis is held by all representatives of the negative criticism.

New applications of the document hypothesis belong to the stock-in-trade of the critical fraternity, and there is no recent commentary that fails to record a new crop of conjectures based on the general notion that whoever may be the author of a Biblical book, he is not the author that announces himself as such in the sacred text. We have space only for two examples. A new theory of the authorship of Luke's gospel was recently proposed by an Episcopalian clergyman in a conference paper. The author, Rev. W. W. Holdsworth, first summarized the hypotheses of Harnack, Sanday,

and others with regard to the origin of the "S" portion of St. Luke — that is, of the matter which St. Luke alone records — and then proposed an explanation of his own, "claiming that, while it accounts for all the facts enumerated in great detail by these scholars, it avoids the difficulties which appear as soon as any one of the above explanations is considered." His conclusion, drawn, of course, entirely from "internal" evidence, is that the author of "S" was — Joanna, the wife of Chuza, Herod's steward! Prof. Morris Jastrow, Jr., of the University of Pennsylvania, a few months previous to his death, published a book on Job. Professor Jastrow, who was a liberal Jew and an Ethical Culturist, treats the Book of Job merely as literature and feels free to handle his subject much as a medical student would a cadaver. ("As well," says a reviewer, "might Trotzky explain the Beatitudes.") Jastrow has a new theory about the origin of Job: The book as we have it is composed of layers. The original layer was the story which appears in the prolog and epilog, an archaic non-Hebraic folk-tale in prose. Then was added the philosophic debate or symposium between Job and his friends, a skeptical poem rather awkwardly sandwiched in between parts of the old story. This poem of moral doubt was retouched by meddling orthodox editors to make its features more pleasing to the conservative theology of the day, about 400 B. C., thus changing its original pale doubt to its present religious complexion. But the two, the symposium and the story, are distinct and, to Dr. Jastrow, contradictory. The third layer is then supposed to have been affixed, being the speeches of Elihu, intended as an orthodox corrective; and, finally, the fourth layer, the "nature poems," provides the solution of the problem in the thought of faith in an overwhelming power. The pitiful result, however, we are told, is that the present Book of Job is a "tissue of contradictions, full of abrupt transitions, lacking an orderly arrangement of themes, to an extent that would reflect most seriously on the mentality of those who could produce such a confusing work" —! Thus originated a book which Prof. Moulton of Chicago University, who is not a believing Bible student, holds to be the greatest masterpiece in the world's literature.

In non-Biblical literary criticism, men have learned to speak with caution. It was the fashion a hundred years ago to regard the Iliad and Odyssey as a collection of ballads composed by a "school" of rhapsodists. Now this (Wolffian) theory is regarded as a thing of the past, — since it is known that the art of writing

was practised in Greece 1100 B. C., centuries before the Iliad and Odyssey were composed. "The ballad theory," says John Fiske, "is dead and buried. Were Wolff alive to-day, he would be first to laugh at it." When Canon Dragoni of Cremona in 1840 published a collection of old charters, both Waitz and Wuestenfeld, two "authorities" of the very first order, declared them spurious (1856). Nevertheless, E. Meyer proved in 1905 that nearly all of them are absolutely authentic. The same logic of facts has spoken with an authoritative voice on the theories at various times propounded for the origin of Biblical books. Before the rise of the documentary theory it was asserted with great confidence that the art of writing was unknown in Israel until three or four centuries after the age of Moses and that to associate written books with Moses was as glaring an anachronism as to introduce gunpowder and high explosives into the campaigns of Alexander and Caesar. The finding of the Tel-El-Amarna tablets establishes beyond dispute that the art of writing was known and practised in Canaan long before Moses appeared on the scene of events. Men of high standing in the realm of criticism contended that codes of law were unknown in very early times. To locate the Levitical code in the Mosaic era was to them as absurd as it would be to picture Washington inditing his farewell address on a typewriter. Then the Hammurabi Code was brought to light, and we now know that long before the days of Moses elaborate codes of law were in use among men. Baur and a host of other experts asserted that the traditions assigning our New Testament writings to the times of the apostles were erroneous. They insisted that the gospels and epistles were written in the second and third centuries. How stands the case to-day? The staunchest followers of Baur have had to lower their colors. The force of authoritative evidence has driven them to confess that Paul's epistles were written within thirty years of the crucifixion, that Luke is undoubtedly the author of the Gospel according to Luke and of Acts, and that the New Testament books with hardly an exception belong to the first century. We must take the space to point out at least one typical instance of the manner in which the results of the documentary theory have been controverted. In the prophecy of Balaam, Numbers 24 and 22, there is a reference to the Kenites and Ashur. Fritz Hommel in his *Altisraelitische Ueberlieferung in Inschriftlicher Beleuchtung*, 1897, p. 245 ff., establishes that this reference to the inhabitants of Shur in Southern Palestine is uncontrovertible proof for the Mosaic origin

of the text. "This entire prophecy is comprehensible only if it originated in the Mosaic age." Hommel's entire book is a powerful argument against the new Pentateuchal criticism. But the documentary critics persist in representing their conjectures as the result of collective modern scholarship. McCurdy in his *History, Prophecies, and Monuments*, Vol. 3, p. 43 asserts that even the "oldest stratum" of the prophecies of Balaam "can scarcely have originated long before the time of David."

However, with the many reversals of opinion, involving such important questions as the date and authorship of John's gospel and of Acts, we are not here concerned. While the higher criticism still clings essentially to the canons set up by Wellhausen and his school on the basis of the Hegelian (evolutionistic) view of history, the "traditional" view has in countless matters of detail again obtained recognition, especially due to the incontestable proof derived from the work of excavators and archeologists generally. Limiting our study to the investigation of method, of principles and processes, it appears that regardless of historical and archeological counter-proof, the *Quellenscheidungshypothese*, whether applied to the Pentateuch, Matthew, or Acts, bears within itself the seeds of dissolution. For, if these same principles and processes are applied to books of undeniable integrity and authenticity, it develops that these, too, can be shown to consist of varied source-material more or less, principally less, skilfully welded together into a literary whole by some later redactor!

"Romans Dissected."

This is the title of a book by the late Prof. Charles Marsh Mead of Hartford Seminary, published some thirty years ago. By applying the analytical methods current in Pentateuchal research to the Epistle to the Romans, Prof. Mead showed that according to these critical canons this letter must be severed into half a dozen documents from different authors and dates. *Romans Dissected* is a masterpiece of *ad absurdum* criticism equal in some respects to Whately's *Historic Doubts*. But while the British satire asserts an impossible proposition, *viz.*, that Napoleon Bonaparte is a myth, and is simply a dialectic *jeu d'esprit*, Prof. Mead's book announces a thesis which could produce no greater shock than that produced by scores of critics with their pronouncements of source hypotheses applied to other Biblical books. If the Pentateuch, and Isaiah, and the gospels, and Acts, — why not Romans? Moreover,

the methods pursued are in every detail parallel to those of Biblical criticism now in vogue.

"The methods to be pursued," says Mead, "will be that of a critical analysis, which, by showing that the Epistle is a composite work, written by at least four authors, each (or at least three) of them professing to be Paul, destroys the traditional conception root and branch."

Mead first addresses himself to the detection of different types of thought which prevail in various parts of Romans. He finds that the letter is the production of four different authors, which, being unknown, he designates for convenience' sake as G', G'', JC, and CJ, according as they use the terms "God," "Jesus Christ," and "Christ Jesus."

"G' (1, 18—2, 15; 2, 17—29; 12, 9—13, 13; 16, 17—20) portrays Christianity as an ethical institution, a spiritualized Judaism. Salvation, according to him, is gained by obedience to the Law. We find here nothing about faith of any sort as a condition of salvation. In G'' (3, 1—20; 3, 27—4, 24; 7, 7—24; 9, 6—33; 11, 1—36), on the contrary, though nothing is said about faith in Jesus, salvation is emphatically represented as a divine gift, and the appropriation of it comes through faith in God on the part of man. In JC (1, 1—17; 2, 16; 3, 21—26; 4, 25—5, 21; 9, 1—5; 10, 1—21; 15, 8—13; 16, 21—27) the prominent thought is that of justification through faith in Christ, and particularly in Christ as a vicarious sacrifice. In CJ (6, 2—7, 6; 8, 1—39; 12, 1—8; 13, 14—15, 7; 15, 14—23; 16, 1—16) the chief stress is laid on the necessity of spiritual union between the Christian and Christ, through which the life of the flesh is replaced by that of the Spirit."

In addition to these four authors, Mead finds traces of an interpolator, or redactor, R, whom he constantly appeals to, — *à la* Wellhausen, Driver, Cheyne, and Haupt, — when his processes do not "work." The illusion in these sections of Mead's book is perfect. G' is first investigated:—

"From internal evidence we infer that G' wrote not far from 80—90 A. D., when we may suppose the legendary influences had magnified the reputation of Jesus, so that He was idealized and held to be a great authority, though doubtless not yet regarded as super-human. Probably, therefore, such benedictions as that of 16, 20 could hardly yet have been used; yet since R could have had no sufficient reason for interpolating it here, the most probable supposition is that this benediction had been added by some transcriber

previous to R, in order to give the letter a proper termination, and that R simply left it as he found it."

To G'' are attributed all passages in the book which refer to faith as necessary for justification, but refer this to God, and contain no references to Jesus Christ. Next he takes up JC:—

"This author represents a decidedly different type of thought from G'' or G'. He must have lived at a time when Jesus had gained a unique authority, and was regarded as in a peculiar sense the Mediator between God and man. The influence of the Old Testament is still strong, however, but discloses itself in the representation of Jesus' death as the fulfilment of the Mosaic sacrifices. We may not improbably conjecture that he wrote about 120 to 130 A. D. Like G'', JC emphasizes faith; but it is faith in Christ and His Gospel."

Next comes CJ,—the symbol which stands for the passages containing the term "Christ Jesus." Mead points out that in these parts of the epistle there is a different use of *dikaïosyne*, *dikaïoo*, *dikaïoma*, *dikaïosis*, and that CJ stresses sanctification. At some verses this theory goes to pieces, but then we have the Redactor, who "was more skilful here than usual in putting his patchwork together," "why R inserted the passage from G'' just here is mysterious," etc.

The author proceeds to compare the vocabulary of the various authors and also here finds very sharp distinctions:—

"It is instructive to compare this result with a similar analysis of Gen. 1—12, 5, which has been made by Prof. W. R. Harper. He finds the whole number of different words to be 485, of which P uses 239, and J 367. Those used exclusively by P number 118, by J 246. Therefore there are 121 common to the two. Turning now to our Epistle and comparing G' and G'', we find that together they use 613 different words, but that only 110 are common to the two. So far as this indication goes, therefore, it speaks more decidedly for the non-identity of G' and G'' than for that of P and J. . . .

"The foregoing observations respecting the vocabulary of the four writers are borne out when we examine the style of the several parts. G' is preeminently oratorical, G'' argumentative, JC doctrinal, CJ emotional.

"The difference between the four writers in respect of style may be otherwise stated as follows: G' is psychological; G'' is historical; JC is didactic; CJ is hortatory."

Prof. Mead concludes that "an impartial view of the matter must lead us to affirm that not only not the greater part, but no part of the Epistle to the Romans was written by Paul."

Our brief extracts convey to the reader no impression of the exquisite art with which Mead mimics every process and method, every trick and artifice of the higher critics. The seriousness of the discussion is so well sustained, its satire so elusive that Mead's book actually deceived a number of Biblical critics! It was first issued in German and then bore the title "*Der Roemerbrief Beurteilt und Gevierteilt. Von Carl Hesedamm*," this pseudonym being an anagram on the author's name. It was taken so seriously by German scholars that Prof. Mead was compelled to issue, in self-defense, a second edition in English "in order to prevent himself from becoming a bright and shining light in the galaxy of critical stars." He did so under the name of E. D. McRealsham, "a most appropriate and significant pseudonym since it tallied exactly with the facts." — Prof. Mead died in 1911.

If "Carl Hesedamm" robbed Paul of Romans, Prof. Klostermann proved him the author of the 119th Psalm! The article in question was printed in the *Neue Kirchliche Zeitschrift* (Erlangen and Leipsic), 1901, and was cast in the form of a "New Year's Epistle" addressed to Dr. R. Seeberg of Berlin. Its title is: "*Der 119. Psalm ein Gebet des Apostels Paulus*."

Paul the Author of the 119th Psalm.

Prof. Klostermann declares that in these days of wireless telegraphy it is the correct thing to eliminate entirely from the critical process the "wire" of tradition and to apply the purely "wireless" process of Wellhausen and his followers. We must get away from grammar, philology, history, — and "here, too," says Klostermann, with biting sarcasm, "Wellhausen has been our great pioneer, — omitting, in his *Minor Prophets*, the difficult sections." Then commences some ponderous foolery, with Latin, Greek, Hebrew, and Persian etymologies scattered over the pages. Open the *Zeitschrift* here, and you will read page after page without sensing the satire; the mimicry of the negative method is perfect: —

"But where shall we seek the origin of Isaac? If only, as in the equation Mizraim = Mestraim, we render Izchaq thus: Istachaq, we at once observe the identity with the Median Astyages, *i. e.*, Azhis dahaka = the serpent Dahaqa, — a name which the Arabs and later the Jews interpreted as dahhaq, 'the laugher.' Let me add that the mythical serpent king Dahaq, according to a Per-

sian writer, had a father, Arvendasp, *i. e.*, Abiram with Persian suffix, and a grandfather, Rebigavan, *i. e.*, Reuben, and I beg you to remember also that Abiram (Num. 16), who has an Eranian brother, Dathan, is called a son of Reuben. What immense distances do not here open up to the view of the scholar! May the coming century penetrate to their depths!" — etc., etc. After many pages of this, Klostermann approaches his major task, — that of proving the 119th Psalm a poem of St. Paul.

Let us cut out (ausschalten, — the German term for "cutting out" an electric connection) the wire of tradition and not assume that the Old Testament may contain only pre-Christian documents. Was not (!) Hebrew the language of the early congregation, and may it not be assumed that it would add to the books of the Old Testament some production of its own spiritual experience? Why, the very arrangement of the letters in the Hebrew alphabet proves its Christian origin! Between Aleph and Tau there are two decades, each consisting of two pentades, of symbols. In the second decade, the first pentad begins with *Lamed*, *i. e.*, the Lunchi = Greek, Logche, the spear of Longinus, which caused water (*Mem*) and blood to flow from the side of the IXTHYS (*Nun* = fish = symbol for Christ); and the second commences with *Pe*, *i. e.*, (S)phoge, with aphairesis of the S, like fungus = Gr. Sphongos, the sponge which the soldier applied to the mouth (*Pe*) of the Crucified. In the first decade it is the conclusion of each pentad that is significant. At the end of the first we have the nails (*Waw*), expressly pointed out to us by the "He!" — See! Be prepared! And at the end of the second pentad the crown, (K)lil — (the following we must add in the original:) "denn der Buchstabe sieht dem nur von vorn gesehenen Kronreifen aehnlicher als der Hand (*Kof*) einer durch falsche Analogie mit der wirklichen Hand des vorhergehenden Jod erzeugten Missdeutung" — !

Now we have obtained the *Gesamtanschauung* that the Old Testament script has been revised and reduced from an earlier form by the hand of Christians. Moreover, we have proof of this in the New Testament — and now Klostermann cites the *stoicheia* of Gal. 4, 3, cf. v. 25, as evidence that the Christian had once been bound to the alphabet of the old world, whereas they now spell according to a new scheme, based on the punctuation (6, 17!!) of Jesus Christ! Now as to the 119th Psalm in particular. Here we have the alphabetical division, already recognized as edited by Christians to symbolize the crucifixion of Jesus Christ.

"A closer examination of the words of the text themselves in many places shows that it is of Christian origin. It is evident that the words (verse 83), 'I am become like a bottle in the smoke; yet do I not forget Thy statutes,' which has been a regular *crux* for the exegetes of all ages, easily yields to the explanation that Paul had fallen into the hands of a Roman centurion, and yet remained faithful (Acts 27, 1). Compare also the conditions described in verses 41—48, and we have a perfect reproduction of the feelings of Paul when, in the presence of his accuser, Tertullus, he spoke to Felix and Agrippa. Still more direct are the applications of the contents of verses 58—67 and 75—79, which depict almost in so many words the experience which Paul had in Philippi. Again, the sentiments expressed in 2 Tim. 4, 6—8 are a reflex of the contents of verses 81, 82, 123, 124 of this psalm. Compare also verse 54 with 2 Cor. 1, 9, 10. There are even verbal agreements between the Pauline epistles and this psalm; compare verse 130 with Col. 1, 9; verse 131 with 2 Cor. 6, 11; verse 136 with Phil. 3, 18."

"I have," says Klostermann in conclusion, "engaged to set forth my thesis through detailed proof, although I realize that by means of the much more rapid investigation of antiquity which our new century promises, such laborious methods will soon become antiquated. We suddenly, as it were, gain concepts on the basis of our enlightenment, and we shall not bother much about details, or about correcting the opposite, traditional view. Really, we have only one complaint to make. Modern Biblical science is still too much dependent on the wire of tradition; but in the century just begun, critical scholarship will proceed to the methods of wireless telegraphy, which I have illustrated above."

We have completed our little peregrinations through the field of higher anticriticism. Disconcerting as the *ad absurdum* argument must be to negative criticism, it affords some amusement to the believer in the integrity and authority of the Scriptural record. But there is a deeper and a very serious purpose underlying all this persiflage. There are vital questions involved, and the situation is serious. Our confidence in the Bible as a source of historical information determines our confidence in most of the teachings which we have come to recognize as the great truths of religion, and with which our spiritual life is indissolubly bound up. Hence there is much more in Whately's *Historic Doubts* and in Mead's "quartering" of Romans than a mere desire to make an opponent look foolish. The object is to destroy the presumption that faith and

reason are antagonistic, if each functions according to its true nature. And if we recognize the government of divine Providence in the discovery, in this age, of Babylonian cylinders and Greek coins which dissipate into thin air certain basic assertions of the negative higher criticism, — the very stones speaking from the ashes of forgotten chiliads to testify to the genuineness of the record, — we may recognize some worth also in the demonstration, along lines of pure dialectic, of the misuse of the critical faculty as employed in the myth- and source-hypotheses. The Sadducean critics, it is very clear, have proved far too much. Their agnosticism is based not on reason, but upon an abuse of reason.

THE THEOLOGICAL OBSERVER.

Dearth of Men in the Ministry and Fitness for Service.

Secretary E. T. Tomlinson says, in the *Watchman-Examiner*, that the dearth of men in the ministry is more apparent than it is real. He quotes statistics to show that in 1890 there was one minister to every 568 of the population, and in 1920 one to every 470. In 1890 the population of the United States was 63,000,000 and the number of ministers 111,036, while now the population is 105,000,000 and the number of ministers 220,000, the increase in population during this period having been seventy-six per cent. and the increase in ministers ninety-eight per cent.

According to such statistics it may be said that there is no greater dearth of ministers now than there was formerly. But this does not answer the whole question. We know that in our Synod there has been a shortage of men, ministers and teachers, for we have not, for a number of years, been able to supply all calls. There is no mistake about this. We also know that there is a great shortage from another view-point, namely, that of missionary opportunities. We can safely say that we could to-day place a few hundred or more men if we had them. This quite agrees with the words of Christ, which must still stand: "The harvest truly is plenteous, but the laborers are few; pray ye, therefore, the Lord of the harvest that He will send forth laborers into His harvest." Matt. 9, 37. 38. Let us not forget that, while missionary opportunities are ever with us, it takes from six to nine years to train a man for the work of the ministry.

But there is another fact which Secretary Tomlinson emphasizes. He says: "For men who are natural leaders, equipped for a great task, there is, as there has ever been, an unceasing and imperative demand. It is no kindness to a man who does not possess the qualifications of leadership or adequate equipment to ordain him to the Christian ministry. There are other ways of service besides the one in the

pulpit." We do not need men in the ministry who can simply "hold down the place." Truly Paul says that no more is required than "that a man be found faithful." 1 Cor. 4, 2. Very true, but God requires that such as assume the stewardship of which Paul speaks be qualified to do so. The minister should, *e. g.*, be "apt to teach" and be able "to take care of the church of God." The first qualification mentioned calls for the *necessary knowledge* — Scriptural and general knowledge — and the aptitude to impart it to others, to apply it, to use it for the benefit of man, for that is what the word *teach* means. The student preparing for the ministry cannot be too well equipped in this respect for his work; nor should he cease studying after he has been ordained. The second qualification calls for *leadership*, for Paul says a bishop should be "one that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the Church of God?)" 1 Tim. 3, 4, 5. A teacher in the Church is by virtue of his calling a leader. Lack of leadership spells inefficiency not only for the minister, but for his church as well.

The great need of ministers should not persuade us to pass men into the ministry who afterwards "cumber the ground." The Church is better off without such.

FRTZ.

Is Lutheranism Reviving in Germany?

The *Flugblatt der Luther-Gesellschaft*, which has just reached us, is only a two-page leaflet, but its message is heartening to those who have since the close of the war hoped for a revival of evangelical Lutheranism in Germany. Its obverse contains a woodcut reprinted from a Luther tract of the year 1521, — the cowed monk, firmly grasping a Bible, features of intense earnestness, a coarse woodcut, yet a piece of art. Below it the following Luther words are printed: —

"I know and am assured that our Lord Jesus Christ still lives and reigns. On this knowledge and confidence I rest myself, and may not fear a thousand Popes. He that is within us is greater and mightier than he that is in the world." (Letter of April 1, 1521.)

"You must set before your eyes without any doubt or scruple the will of God regarding yourself, confidently believing that He will do great things through you. Such faith lives and moves within a personality, penetrating and transforming it throughout." (From the "Magnificat," 1521.)

"Pray for us, dear brethren, and among yourselves, that we may extend faithful hands to one another and all in one spirit remain loyal to our head, Jesus Christ." (Addressed to the Christians in Holland, etc., 1523.)

The reverse announces the purposes of the Luther Society. They are three. First of all: "Closer acquaintance with Luther!" "Many," says the leaflet, "confess Luther as the Reformer of the faith, but their knowledge does not extend beyond certain recollections of school-days; many celebrate the hero in the world of spirit, few read his

books. The Luther Society proposes to work a change. It intends to publish popular essays on Luther and his work and to reprint a selection of his most important and significant writings."

The second purpose is: "More comprehension (*Verstaendnis*) of Luther!" The stress of our times "has produced everywhere a desire for true spiritual guidance. Luther was not only the spiritual leader of the past, he is that for the present. The Luther Society endeavors to open avenues for a better comprehension of Luther as a leader of our own time. Our endeavor will be to demonstrate Luther's importance for our age and time through his attitude over against nature and art, government and society, economy and law, his influence on philosophers and poets, and to restore his keen weapons for the spiritual conflicts of our day."

The third purpose: "Loyal confession of Luther!" (*Mehr Bekenntnis zu Luther!*) "Luther's person and work cannot be comprehended unless we study it from the center of his life in the faith. Without this innermost factor of Luther's work we cannot work to-day. The Luther Society intends to guard the legacy of Lutheran piety, the Luther Bible, Luther songs, the Luther catechism, and thus prepare a way for a personal experience of his faith (*zu seinem Glaubenserlebnis*). The supernational worth of the Gospel rediscovered by him constitutes the foundation for his ecumenical significance. To render these values vivid once more and to keep them alive, the Luther Society issues a call for loyalty to Luther."

The society intends to publish a popular organ, *Luther*; a Luther year-book, containing results of scholarly research; tracts and leaflets, containing writings of the Reformer and appreciations of his work. The program calls for meetings of local chapters, annual conventions, pageants, Luther celebrations (with emphasis on the use of Bach compositions), and contributions towards the support of the Luther museum in Wittenberg. Annual dues in the United States are one dollar. Inquiries will be answered by Pfarrer Knolle in Wittenberg (Bez. Halle). Dues are made payable to the Geschäftsstelle der Luther-Gesellschaft in Wittenberg (Bez. Halle).

We have no information concerning the Luther Society beyond that conveyed in the stray leaflet before us. How far national and cultural motives enter into the undertaking, and how far the spiritual content of Luther's message, especially in its relation to the inspired Scriptures and the doctrine of salvation by Christ alone, has been realized by the founders we shall be better able to judge as the literature of the society reaches us.

GRAEBNER.

Metaphysical Healing.

The unhallowed union between Mammon and religion has produced more than one monster, but none more misshapen than the College of Divine Metaphysics (inc.), the "only school of its kind in the world that legally can give its students the title of Doctor of

Metaphysics (D. M.).” Undoubtedly, to the man who goes into the healing business the letters D. M. after his name will be worth something, not because they will suggest the august distinction of a Doctor of Metaphysics, but because they will, to the unlettered, suggest Doctor of Medicine (M. D.). As the advertisement in *Health Culture* says, with considerable frankness, “the title is of great importance.”

That there never has been such an honorary degree as Doctor of Metaphysics nor any such branch of learning as Divine Metaphysics means nothing to the author of this new cult. His claims are comprehensive. The factory in which he proposes to turn out metaphysical doctors comes as an answer to humanity’s need of “the metaphysical teaching that Jesus gave to the world.” Booklets introductory to the course discuss Zacchaeus and Jesus at Dinner, How to Pray to Get Results, and have other titles calculated to attract the Christian searcher after an income of \$200 to \$1,000 per month, promised to D. M. graduates, combined with opportunities “to do an unlimited good to the glory of the Father.” GRAEBNER.

The Collapse of Christian Faith in Latin America.

A complete collapse of the Christian faith in Latin America seems to be impending if certain reports from the Southern Continent convey an adequate picture of the situation. A commission of the Methodist Church which has just brought in its report declares that in all the Southern republics practically universal unbelief exists as far as modern learning has proceeded. The commission asserts that the people in each of the several countries may be roughly divided into four classes: A violent anticlerical party, many of whom carry their opposition to religion of every form; the more or less well-reasoned skeptics and atheists, who look indulgently upon religion as harmless for women and for the lower classes, but who are themselves indifferent to its claims; the “dissatisfied, if not disillusioned and groping companies of souls who soon pass on to cynicism and hardness of heart”; those whose “period of doubt and breaking away is ahead of them as they are overtaken by free education.”

The report says a surprising number of the women are beginning to share the skepticism of their husbands, and that theosophy, spiritism, and similar cults are rapidly taking the place of Christianity in numerous sections. In Bolivia alone, it is claimed, three-fourths of the members of Congress and of the well-to-do business men and nearly all of the government students are sworn enemies of the Church, while similar conditions prevail in practically all the sister republics.

A realistic account of religious conditions in Argentina comes from the personal observations of an anonymous writer in *The Challenge*, who tells us that the only real religion in the country is to be found in the centers where Italian emigrants gather. “It is part of my policy to be on good terms with the priests, especially in Italian

centers like this. Candidly, most of them are pretty average scoundrels, but they still wield mighty power over the Italian peasantry, and it is well to be civil to them, even if one can feel little or no respect or liking for the man." Argentina generally is described as a land of atheists; even the Protestant converts are regarded as in no way helpful in maintaining Christian standards. The people of Argentina are said to have abandoned the faith of the Cross in order to adopt that of unrestrained self-indulgence. A visit is described to a small country church in a neighborhood where the population has become thin by the rush to secure better agricultural lands: "I found the church more depressing in the interior even than it had been externally. Horribly dark (cleaning the windows would have made a good deal of difference), laden with the fumes of stale incense, and all the ornaments and decoration horribly cheap and tawdry. The stands for votive lights had apparently never been cleaned since the day they were installed; the lamp before Our Lady was dirty, and smelled horribly, and the figure itself was chipped and battered, with the once rich robes hanging in dirty rags. The altar candlesticks were tarnished and foul with drippings of wax; the altar cloth had its lace fringe discolored and torn; even the tabernacle looked cheap and common, and its gilding was worn faint and dull. Even the Figure on the Cross had its arm cracked, and the tree itself looked as if it would fall at any moment. It seemed typical of the religion of this land — Roman Catholic, but in name only."

In the *Evangelisch-Lutherisches Kirchenblatt*, published by the Brazil District of the Missouri Synod, a missionary among the Portuguese natives, Rev. R. Hasse, wrote last year: —

"It is impossible to describe the amount of superstition prevalent among these people. The depths of this mental vice are simply unfathomable. It is undeniably an offspring of hell, and we must regard it as our main obstacle. I cannot believe that even the blindest of pagans can sink to lower depths than this. And this is the work of Rome! I am absolutely convinced that Rome has forfeited her right to these people. If it was Paul's purpose to win as many people from heathenism as possible, we, too, should place no limit on our endeavors to rescue from the claws of Romanism as much as can be rescued. The hideous reality of it all was made plain to me quite recently. A consumptive girl whose end was approaching cried day and night that she was not able to die, that she had a horror of death, and although she was a faithful Catholic, no priest nor nun was able to comfort her. And, forsooth, how could they? They have denied the Son of God. The girl departed this life with screams of despair. No one who has not done missionary work among the Catholics can comprehend the mystery of iniquity as we find it there."

In spite of the decay of popular religion and of the apostasy of many into atheism, the Church still exercises great power over the political rulers. Only this year President Irigoyen of the Argentine

Republic marched at the head of a procession brilliant with military color and impressive with its array of silk hats, when a festival was celebrated in the asylum of Vincent de Paul for the consecration of a statue of St. Vincent. When at Jujuy, Argentina, an effigy of the Virgin was crowned with great pomp and ceremony, the governor of the province, Dr. Carrillo, gave a banquet to the papal nuncio at the governor's mansion. The papacy still loves its god Mauzzim, Dan. 11, 39.

GRAEBNER.

The Craze of Being "Doctored."

"There was a time when the letters D. D. stood for a tangible something. To-day they mean almost nothing. Most of our cross-road parsons, not to mention the city divines (clergymen graduate into the latter class after becoming pastors of parishes in incorporated cities) are called 'doctor.' . . . It surely looks as if it is bad form these days to be a wearer of the cloth unless one possesses a doctored attachment to one's surname. . . . Occasionally a clergyman can be found who realizes the meaninglessness of such titles. The writer has in mind one of the most capable college presidents in the country, who possesses several honorary degrees, but who always refers to himself as 'Mr.' and has that prefix alone upon his calling cards. Such examples are distinctly refreshing." (H. Sheridan Baketel, M. D., in the *North-western Christian Advocate*.)

After all, a title will do neither the bearer nor any one else any good, if the necessary knowledge is lacking. And if that knowledge is there, the title need not be displayed. The greater men in history are known without their titles. We seldom speak of *Dr. Luther*, but the world over he is known as *Luther*, the Great Reformer. Who ever thinks of speaking of "*Dr. Gladstone*" or "*Dr. Bismarck*"? True greatness, says Christ, consists not in having titles, but in giving service. Matt. 20, 26—28.

FRITZ.

Why and Where Should I Go to College?

From the *Advent Review and Sabbath-Herald* we take the following clipping:—

A College Education.

The *United Presbyterian*, in its issue of September 22, 1921, discusses the value of a college education and presents the following interesting statement:—

"Why should I go to college? Because of the rich material return. The president of a college in Ohio recently chose 15,142 eminent Americans without knowing the character of their training, and gives as the result of his study this: In proportion to their numbers, college-bred men have amassed great fortunes 277 times as often as non-college men; have been sent to Congress 352 times as often; to the Senate 530 times as often; have been appointed to the Supreme Court 2,027 times as often. In every 150,000 persons, those who reach eminence without elementary schooling, 1; with elementary schooling, 4; with high school, 87; with college, 800.

"Another has put it in this form: A college education multiplies the values of a life career over a high school education $9\frac{1}{3}$, over a common school education 125, over no school education 817. A common school education increases one's chances for success 50 per cent.; a high school education increases them 300 per cent. Only 2 per cent. of our boys go to college, but that 2 per cent. furnishes 90 per cent. of the leaders in the professions and industries of America."

Discussing the kind of college to which the student should go, the editor makes these observations, to which every one appreciating the value of Christian education must heartily assent:—

"Educating people is the most dangerous thing in the world, if they are not at the same time Christianized. It is sharpening a sword that may, perchance, slip into the hands of the devil.

"Higher education does not always help to brace morals. Here is the need for church colleges. They are the dynamos of moral idealism for the nation. Secular education cannot, in the very nature of things, impart virtuous character and Christian graces. Arithmetic has no moral quality. Neither has geography, grammar, or English. There is nothing in the classics to regenerate the soul. Latin, Greek, French, are as impotent to change the character of the student as manual training. Biology is as impotent as blacksmithing. No intellectual study has moral quality. Not one will create a hatred of that which soils the soul, nor help one to keep himself unspotted from the world.

"The atmosphere of a college, the character of the teachers, the Christian ideals that rule the institution, determine character. This is the function of the Christian college. It is of the greatest importance that the intellectual culture given our children be matched by spiritual strength. Moral sentiment and spiritual force must control the intellectual power imparted."

The Right to be a Heretic, and Certain Obligations.

There can be no doubt that men have, from a worldly and civil point of view, a right to be "heretics." If a man does not believe in the divinity of Jesus, or in the atonement, or in the resurrection, there is no law of man to compel him to do so or to punish him for his refusal. Neither is there any law to forbid his preaching against those doctrines. But there is a certain law of consistency and common sense and fitness which does forbid a man who has repudiated those doctrines to remain in and preach in a church of which they are essential and fundamental principles of faith. The latest "heretic" is quoted as saying that he does not claim to be orthodox and has no desire to be, for he regards orthodoxy as a system based upon ignorance and superstition. In that he is entirely within his right. But it is not within, but outside of an orthodox church that he should say such things. To us the strangest part of it all is that the heretics should try to remain in the churches which they repudiate and should fight for places as representatives of creeds in which they no longer believe. What would be thought of a man who was an habitual liquor drinker and openly denounced abstinence, and yet insisted that he should be retained as a member and officer of a total abstinence society? A man who denies and denounces an important article of

religious belief, and yet insists upon remaining a priest of the church which is founded upon that belief, is guilty of similar self-stultification. There is plenty of room in the world for so-called "heretics." But it is outside the pulpits of the churches whose creeds they have repudiated. — *New York Tribune*, 1910.

An Ancient Code.

What is said to be the oldest known written code of laws in the world, probably antedating that of Hammurabi by at least a thousand years, has been discovered in part among the hitherto untranslated clay tablets from Nippur at the University of Pennsylvania Museum. The Hammurabi code was prepared about 2100 B. C., and was discovered about twenty years ago on a large diorite stone by French explorers.

The laws, which have been translated by Abbé Scheil of Paris, deal with responsibilities of hired servants, with trespass on farms and orchards, harboring of slaves, rentals, rights of slave women who have born children to their masters, punishment for adultery, etc. One interesting statute provides that rentals must run for three years in case a man has taken over a house the owner does not know how to manage. This is somewhat obscure and may mean that all rentals were for that term. In any event property could not lie idle or be improperly used if some one was willing to use it for public or private benefit.

In case of a slave who had born children to her master, she and the offspring were free, and if the master married the slave, the children became legitimate. In general, the laws show a high state of civilization existed when they were written. They deal with personal and property rights on a basis somewhat like that of the Deuteronomic code. It is thought possible the tablets were text-books used at the Great University of Nippur. — *Associated Press*.

Rome and Civil Marriages.

Last autumn a *Roman Catholic gentleman in Switzerland* married a Protestant. Before giving his benediction at the religious ceremony the curé demanded that the lady should be baptized in the Roman Church. On her energetic refusal the priest tried to prevent recognition of the civil marriage which had already taken place.

A few months later, when the federal census was taken, the census officer placed opposite Mme. —'s name the word "Concubine." The census paper was signed by the local civil authorities without reading it, but at the office of the prefecture a friend of M. — noticed it, and drew his attention to it. On investigation the census officer's defense was that the Roman Church recognized only religious marriages. Under threat of taking the case to Berne, he withdrew his illegal action. But the priest has put the couple under the ban.

Record of Christian Work.

A Hint for Our Work in South America.

The *Northwestern Christian Advocate* has the following item in its issue of December, 1921:—

"An interesting matter was brought out by the fact of German emigration to South America. They are going there by the tens of thousands. The statement was made by Bishop Oldham that not less than 10,000,000 Germans would perforce leave Germany for other lands, and South America seems to be the haven of refuge. Bishops Nuelsen and Oldham were directed to give this matter close attention and work out, if possible, some plan to provide these increasing German colonies evangelical preaching."

BOOK REVIEW.

Concordia Publishing House, St. Louis, Mo.:—

Proceedings of the Twenty-seventh Convention of the Southern District. 16 pages, $5\frac{3}{4} \times 8\frac{3}{4}$. 8 cts.

Proceedings of the First Convention of the Colorado District. 64 pages, $5\frac{3}{4} \times 8\frac{3}{4}$. 30 cts.

Verhandlungen der neunundvierzigsten Jahresversammlung des Oestlichen Distrikts. 72 pages, $5\frac{3}{4} \times 8\frac{3}{4}$. 33 cts.

Verhandlungen der dritten Jahresversammlung des Nord-Wisconsin-Distrikts. 23 pages, $5\frac{3}{4} \times 8\frac{3}{4}$. 13 cts.

Verhandlungen der zehnten Versammlung des Atlantischen Distrikts. 47 pages, $5\frac{3}{4} \times 8\frac{3}{4}$. 23 cts.

The Proceedings of a new district, the *Colorado District*, have entered the list of our Synodical Reports. The report shows that the new District conducts its meetings along the line of our other Districts, as has been customary since the organization of Synod, nearly seventy-five years ago. A doctrinal paper on "Die seligmachende Gnade Gottes" (Saving Grace) by Pastor Theo. Hoyer has been printed. Doctrinal discussions should always be given due consideration at our synodical conventions. Since our Synod has grown to be a very large body, its business matters have become so many and so varied that there is danger that these will crowd out the doctrinal discussions at the conventions. God help us to ward off this danger; for if our Church shall continue to do her work in accordance with the Master's will, our church structure must be built upon the doctrinal foundation of the Scriptures. Often much unnecessary time is consumed in the discussion of business matters. We must learn to transact our business in a businesslike way. Especially is much time lost in the opening sessions. Without a good chairman, who systematically arranges the business program, who understands governing a convention by approved parliamentary practise, and who knows how to save time without cutting off necessary discussions on important matters, a convention cannot work well and will lose much valuable time.—The following resolution was adopted by the Colorado District: "To commemorate the fiftieth anniversary of sound

Lutheranism in the State of Colorado and also the seventy-fifth anniversary of our Synod in connection with our District convention next year (1922)."

The Proceedings of the *Eastern District* prints a German paper on "Der Hausgottesdienst" (The Family Altar) by Pastor J. Sohn. The essayist deplores that the family altar is not found in all our Christian homes, and gives the reasons why it should be reared and maintained in every home. He could, however, not finish the reading of his paper, because, as a note of the secretary says, a lively discussion on the subject consumed much time, and many pressing business matters demanded that the reading of the essay be discontinued. The Lord willing, the remaining portion will be read at the next convention.

The Proceedings of the *North Wisconsin District* omits the doctrinal paper, because it was ordered printed in a separate issue, the District promising to pay for a thousand copies. We reviewed it in the November issue (page 348).

The Proceedings of the *Atlantic District* contains a paper on "Die Kindertaufe" (Infant Baptism) by Dr. J. N. H. Jahn. He proves the practise of Infant Baptism from Scriptures and from history and the value of Baptism as a means of grace.

All the printed reports contain the usual business transactions, mission-reports, etc.

An essay on the "Office of a Bishop," which was written by the sainted Pastor J. F. Reinhardt, was prepared for the convention of the *Southern District* and read by Pastor H. Reuter. It is not contained in the printed Proceedings.

FRTZ.

Kinder- und Jugendliteratur. Juvenile Literature. With complete index. Reprinted from the Catalog of Concordia Publishing House 1921-1922, pp. 469-531. Free for the asking.

In a foreword the Juvenile Literature Committee says: "In its report to the Detroit Convention of 1920 the Juvenile Literature Board announced its intention to select, from its list of approved juveniles, libraries for parochial schools, Sunday-schools, and young people's societies, graded in price from \$25 to \$100. These libraries, it was thought, would prove a great convenience to the buying public, since the task of the individual pastor, teacher, or committee of selecting from our growing list of titles the books suitable for a school or society would thereby be reduced to the making of a choice between the various libraries recommended by the Literature Board.

"The synodical committee which prepared the resolutions on juvenile matters approved of the suggestion, and urged pastors and congregations to cooperate in the purchase of such libraries. This recommendation was approved by Synod. The Juvenile Literature Board herewith offers, to begin with, five such libraries."

Many books are listed in the catalog, in addition to the library collections; they can all be purchased separately. They are graded for the various ages of children. Solomon says: "Of making many books there is no end." This is especially true in our day, when the printing-press has

flooded the book market with all kinds of books, good and bad. What shall the young read? This problem has been solved by the time-consuming and painstaking labors of our Juvenile Literature Board. Books for all ages and intelligence by many authors and on various subjects — biography, natural science, travels, literature, prose and poetry, history and fiction — are here offered in German and in English. Pastors and teachers ought to have this list, study it, and recommend the books to the children of their churches and schools.

Fritz.

Outlines for the Study of Bible History in the Upper Grades, with the Bible as Text-Book. Compiled by *R. A. Mangelsdorf*. 4 pages. Single copies, 4 cts.; per dozen, 30 cts.; per hundred, \$2.00, plus postage.

Every Christian ought to know his Bible. This being true, the children ought to be made thoroughly acquainted with the Bible in our Christian schools. If we hold that the Christian should later in life read his Bible daily, then the child at school ought to be taught this, not only by precept, but by the actual handling and studying of the Bible. In the upper grades the Bible may well — we believe that it should — be used as a text-book instead of the usual "Bible Histories." This is the purpose of Mr. Mangelsdorf's outline-course of Bible study. We believe that he has rendered a service to the pastors and teachers of our schools, not only by emphasizing the use of the Bible in the schoolroom, but also by supplying the material for a two-years' course.

Fritz.

Faith-Cure. The Practise Sometimes Miscalled "Divine Healing." A Study of Its Methods and an Appraisal of Its Claims. *Th. Graebner*. Concordia Seminary, St. Louis, Mo. 36 pages, $5\frac{1}{4} \times 7\frac{1}{2}$. 10 cts.

This tract was originally published in the *Lutheran Witness* in a series of articles. These so thoroughly covered the ground and were so well written that our Publishing House was requested to get them out in tract form for general distribution and for reference in later years when our pastors and people, again confronted by the faith-cure problem, will desire to have such a treatise at hand. And why not put a tract like this into the hands of our Bible classes and young people's societies for reading and for discussion? "An ounce of prevention is worth a pound of cure." "To be forewarned is to be forearmed." Enough said!

Fritz.

Concordia Seminary Stationery Co., St. Louis: —

The Pastor as Student and Literary Worker. Lectures delivered at Concordia Seminary, St. Louis, by *Th. Graebner*. Cloth. 154 pages, $5\frac{3}{4} \times 8\frac{1}{4}$. \$1.60. Order from Concordia Seminary Stationery Co., Concordia Seminary, St. Louis.*

"These lectures," says the author in his prefatory note, "were delivered to the students of Concordia Seminary at various times since 1916. . . . Attendance on these lectures was not obligatory, and the author will long

* Cash with order. Those unable to remit at once may order from author.

remember the interest which the class manifested to the end of the course. Mainly at their request these lectures are now given to the printer."

The author originally published this book for the use of his students at the Seminary, but upon urgent request he gave permission that it be sold in the open market. We are pleased to give it space in our review columns. The book is the result of years of labor and experience, was written for a specific purpose, and supplies a real need. It is immensely practical throughout. Many a pastor will perhaps find himself well represented in "Hans Dampf" in the prolog, and no doubt will profit by the author's friendly advice. The book has three parts: "Scholarship," "The Preacher as Student," "The Mechanics of Authorship." The chapters on scholarship, the theological library, books, reading courses, and filing systems, together with many other subjects, make very profitable reading. From the long list of subjects we quote the following: Efficiency through knowledge, reading with a purpose, the art of rapid reading, relative value of culture, love of books and its perils, university learning, Christian scholarship defined, the best commentaries, best church histories, conference library, a suggested \$100 library, how to keep the mind young, value of system, study of English, novel-reading, how to read periodicals and what to do with them when read, the vertical file, *index rerum*, acquiring a vocabulary, writing for the newspaper, gathering material, preparing the manuscript for the printer.

Our young pastors will do well to purchase this book, and the older pastors need not disdain it.

FRITZ.

Ueber die Kindertaufe. *Pastor Th. Reuter.* Zwickau (Sachsen). Verlag des Schriftenvereins (C. Klaerner), 1921. 38 pages, $5\frac{3}{4} \times 8\frac{3}{4}$. 20 cts.

A subject which is of the greatest interest not only to every Christian, but also to pastors, especially where they must meet representatives of the Reformed sects, is here treated by Pastor Reuter of the Saxon Free Church. We have rarely seen the argument for the antiquity and Scriptural basis of infant baptism brought out with such force and so convincingly as here. The author makes good his thesis that Holy Baptism is the means of grace ordained by God for bringing children to faith and salvation. GRAEBNER.

Lutheran Book Concern, Columbus, O.:—

The Lord Thy Healer. A Book of Devotion for the Use of Pastors when Visiting the Sick. *Rev. J. Sheatsley.* Cloth. 270 pages, $4\frac{1}{2} \times 6\frac{1}{2}$. \$1.50. Order from Concordia Publishing House, St. Louis, Mo.

This handy and helpful companion of the pastor on his sick calls is divided into six parts: Practical Suggestions for the Pastor before Calling upon the Distressed; Lessons for the Bodily Sick; Lessons for the Spiritually Sick; General Lessons; Lessons Adapted to the Church Festivals; and a form each for Emergency Baptism and for the Communion of the Sick. Each devotional exercise, grouped under a fitting title, is introduced by carefully selected Scripture-readings, which are followed by a stanza of some well-known hymn, a general exposition of the Scripture-passages, and a prayer in accord with the texts. In selecting the texts the author has provided for every case of bodily and spiritual distress, so that the pastor

has at his disposal an excellent collection of precious Bible-truths easily applied to the afflicted. Both the plan and the contents of this book recommend it to the busy and conscientious *Seelenhirte* who is looking for new suggestions in applying the old lessons of God's Word. MUELLER.

Augustana Book Concern, Rock Island, Ill.: —

The Missionary Calendar of the Augustana Foreign Missionary Society. Vol. I. Edited by the Educational Committee of the Augustana Foreign Missionary Society. 144 pages, 5×7½. 65 cts.

This well-printed booklet, the first of a projected series to be published by the Foreign Mission Society of the Swedish Synod, contains brief essays on many mission-topics. The half-tone illustrations are excellent.

GRAEBNER.

The Sunday-school Times Co., Philadelphia, Pa.: —

Amurru. The Home of the Northern Semites. *Albert T. Clay, Ph. D.* 217 pages, 6×8¾. \$1.25.

In the subtitle this book announces itself as "a study showing that the religion and culture of Israel are not of Babylonian origin." It is high-powered scientific polemics directed against the school of critics known generally as the Pan-Babylonian or Astral-mythological School. Professor Clay's introductory remarks contain a summary of the Pan-Babylonian position. Professor Winckler, of Berlin, believes that the patriarchs, as well as Saul and David, are mythological personages, that Abraham was a moon-god (the 318 men who were his allies being the 318 days of the year when the moon is visible), that Jacob, too, was a lunar deity. Professor Zimmern, of Leipzig, identified Jehovah with Marduk, and later Marduk with Christ. "Ashurbanipal, as a 'penitent expiator,' gave rise to the story of His weeping over Jerusalem and His agony in the garden." Dr. Alfred Jeremias, of Leipzig, holds that the twelve sons of Jacob represent signs of the zodiac. Professor Jensen, of Marburg, finds the origin of the Biblical characters of Abraham down to Christ, including John the Baptist, in this Babylonian collection of sun-myths. The gospels he calls "Mythographs." Pan-Babylonianism has off-shoots in England and America, nourished especially through Gunkel's commentaries, and it is Dr. Clay's purpose to examine the foundation of the structure. He challenges the entire position of the critics, asserting that there is not only an utter lack of data upon which these astral theories rest, nor an iota of evidence to discredit the story of Israel's origin, but that the inhabitants of Western Asia in Abraham's time are represented by the critics as uncivilized nomads simply because "their theories demand such conclusions."

The Pan-Babylonian premise is that the Semites originated in Babylonia and later settled in Syria, and that for this reason Babylonian myths must be discoverable in the religion of the Old Testament. Those who refuse to accept this position are accused by Gunkel of being "possessed with anxious piety in a sad combination with a pitiful lack of culture."

Dr. Clay now proceeds to throw the cold light of archeological study on the Pan-Babylonian assumption. He proceeds to show that neither in Babylonia nor in Palestine do the excavations show any Babylonian in-

fluence in the early period of Israelitish history. Launching into his subject proper, he demonstrates that "an ancient Semitic people, with a not inconsiderable civilization, lived in Amurru prior to the time of Abraham." Amurru is the land of the Amorites, which includes Palestine and Syria. The various myths which the critics regard as importations from Babylon are next taken up. One chapter is devoted to the Creation Story and evidence presented to show that in the Babylonian account there is a Semitic tradition coming from the West (and not in reverse order), and a Sumerian myth, united into one cosmology. The Sabbath is regarded by some writers as "essentially of Babylonian origin." Dr. Clay proves that the Babylonians did not observe a day in every seven, and that the Babylonian *shabattum* was the fifteenth day of each month and not the Hebrew Sabbath. The Deluge Story, from internal and etymological evidence, is connected with a West Semitic (Amurru) narrative, which is parent also to the Babylonian version.

So far the arguments of Dr. Clay can be readily followed by the layman in Assyriology. Part two of the book is devoted to a detailed, sometimes highly technical, linguistic discussion of the thesis that the Semitic Babylonians were originally Western Semites, and that, hence, the religion and culture of Israel are not of Babylonian origin. There are appendices devoted to the identification of Ur of the Chaldees, the etymology of "Jerusalem" and of "Sargon," and the pronunciation of "Yahweh."

The book reveals a conservative scientific spirit, a great mastery of philological and archeological detail, and a fine honesty, which is especially evident in the treatment of identifications which speak *for* the author's main contention.

What Do the Prophets Say? C. I. Scofield, D. D. 188 pages, 5×7½.

The author says page 79: "The present age, in other words, is a *parenthesis* in the prophetic order, and was hidden from the Old Testament prophets. They saw 'the sufferings of Christ and the glories that should follow' confused in one horizon (1 Pet. 1, 10—12)." If this thought had been consistently followed out, and the perspective of prophecy recognized, which in countless instances views future events without reference to the intervals of time, this book would have supplied a different answer to the question on its title-page. Considered in detail, its propositions are tenable only if the principle of context is consistently violated. Of this there are numerous instances in every chapter. That the Church of Christ stands in no relation to the "Day of the Lord" (distinguished from the "Day of Christ" by Dispensationalists) is proved by pointing to texts which call that day "a day of darkness and not light," whereas the believers are termed "sons of light," not of darkness (1 Thess. 5, 1—8)! The Day of the Lord is a "day of wrath"; but "God hath not appointed us to wrath" (1 Thess. 5, 9)! Aside from other considerations, the context (chapter 4), which identifies the Day of the Lord with the final salvation of believers, should have prevented this separation of elements which plainly refer to the same event. By a similar *tour de force* Rom. 8, 18—23 and even Heb. 2, 1—13 and the letters to the seven churches, Rev. 2 ff., are referred to the millennium. With a complete ignoring of the context, Acts 15, 16, 17

(cf. Amos 9, 11) is referred to the millennial age (pp. 48, 174). That the "great tribulation" is "never mentioned in connection with the first resurrection" is an assertion based on the chiliastic distinction between the first and second resurrection, and is moreover contradicted by a comparison of Matt. 24, 21 (the "tribulation") with v. 44 and chap. 25, 31, passages which can be understood only if the resurrection of all the dead is understood to precede the judgment there described. The interpretation of the Gog and Magog passages in Ezekiel and Revelation, as prophecies of an invasion of the Holy Land under Russian leadership (p. 157), is based on the discredited etymology of A. C. Gaebelein and J. M. Gray. The "rapture" of the Church, caught up "to meet the Lord in the air" (1 Thess. 4, 14—17), is placed before the "tribulation" (p. 165), once more in contradiction to the context, which leaves no room for a subsequent tribulation of the saints (Matt. 24) or of the nations, of which none will escape (1 Thess. 5, 3). Finally, the picture (p. 168) of the millennium as an age in which the "inflexible demand for a just dealing will be enforced by a resistless power," — Ps. 72 is here referred to the millennial age! — when converts will "become innumerable," is repugnant to the Christian conception of Christ's rule, whether of the Church or of the nations, and contradicts the very spirit of the Gospel.

The Coming Day. *Ford C. Ottman.* 79 pages, 4×6.

Another book on the second coming of Christ written from the dispensationalist standpoint. That the phrase "Day of the Lord" refers to a period still future at the present time is a proposition which cannot be upheld, since the Gospel-age is undoubtedly referred to by this term in such passages as Joel 3, 28 ff. Elsewhere the expression refers not to a period at all, but to the Day of Judgment, both usages sometimes running through the same context. Yet on the assumption that the "Day of the Lord" is a period still future the entire dispensationalist doctrine is built up (p. 50). The violation of exegesis by which such results are obtained is realized when one sees Ps. 2 quoted (pp. 54, 64) as a reference to the millennium. Rev. Ottman's book is a convenient summary of the chiliastic doctrine as developed by the dispensationalists.

Die Welt des Jenseits. Blicke in das Reich der Geister. Herausgegeben von *D. Martin Hennig.* 1920. Agentur des Rauhen Hauses, Verlag Hamburg 26. 112 pages, 5×7.

This fascinating little brochure treats heaven and hell, communion with the dead, and relative subjects, touching the field of the occult at many points. There is a wealth of information and of suggestion in these chapters. The consonance of eternal punishment with divine love, the unsolved riddles of occultism (levitation), the meaning of Saul's visit to the witch of Endor, Plato's doctrine of the transmigration, the effect of the transmigration doctrine on the mind of Asia, Eddyism, Schopenhauer, Wagner's music, dreams and somnambulism, clairvoyance, clairvoyance as related to Roentgen-rays and radium, — these and other subjects are treated, sometimes in detail, sometimes sketchily, never uninterestingly. The position of the editor (the chapters are by various authors) is that of a conservative Christian.

GRAEBNER.